mind in-existing and pre-existing in body before, there being nothing of life and cogitation in magnitude,' figure, site, and motion. Wherefore this must needs be, not a thing made or generated, as corporeal forms and qualities are, but such as hath a being in nature ingenerably and incorruptibly. The mechanism of human body was a thing made and generated, it being only a different modification of what was before existent, and having: no new entity, in it distinct frtml the substance : and the totum or corapositum of a man or animal may be said to be generated and corrupted, in regard of the union and disunion, conjunction and separation of those two parts, the soul and body. But the soul itself, according to these principles, is neither a thing generable nor corruptible, but was as well before the generation, and will be after the deaths and corruptions of men, as the substance of their body, which is supposed by all to have been from the first creation, and no part of it to be annihilated or lost after death, but only scattered and dispersed in the universe. Thus the ancient Atomists concluded, that souls and lives being substantial entities by themselves, were all of them as old as any other substance in the universe, and as the whole mass of matter, and every smallest atom of'it is: that is, they who maintained the eternity of the world, did consequently assert also *ceternitatemanimornm* (as Cicero .calls it), the eternity of souls and minds. But they, who conceived the world to thave had a temporary beginning or creation, held the coevity of all souls with it, and would by no means be induced to think, that every atom of senseless matter and particle of dust had such a